

**SUTHERLAND DRIVE WIRELESS FACILITY  
(County Project #P08-012)**

**CULTURAL RESOURCE SURVEY AND EVALUATION  
FOR  
CA-SDI-19,061  
RAMONA, CALIFORNIA**

Prepared for:

Misako Hill  
PlanCom, Inc.  
302 State Place, 2<sup>nd</sup> Floor  
Escondido, CA 92029

Submitted to:

Donna Beddow  
County of San Diego  
Department of Planning and Land Use  
5201 Ruffin Road, Suite B  
San Diego, CA 92123-1666

Prepared by:



Sue A. Wade  
Heritage Resources  
P.O. Box 8  
Ramona, CA 92065  
(760) 789-8509

## NATIONAL ARCHAEOLOGICAL DATA BASE INFORMATION

Author: Sue A. Wade

Consulting Firm: Heritage Resources

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Report: Sutherland Drive Wireless Facility (County Project #P-08-012) Cultural Resource Survey and Evaluation for CA-SDI-19,061, Ramona, California

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San Diego, CA 92123-1666

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302 State Place, 2<sup>nd</sup> Floor  
Escondido, CA 92029

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## **ABSTRACT/MANAGEMENT SUMMARY**

The Sutherland Drive Wireless Facility project, in compliance with the California Environmental Quality Act (CEQA), Sections 21083.2 of the Statutes and 15064.5 of the Guidelines, the County of San Diego Resource Protection Ordinance (RPO), and the County's Guidelines for Determining Significance and Report Format and Content Requirements, Cultural Resources: Archaeological and Historical Resources, is required to evaluate the significance of project impacts on cultural resources. The following report documents the tasks undertaken to complete this evaluation and presents the resulting assessment of the significance of project impacts to cultural resources.

Cultural resource research tasks included record searches with the San Diego State University-South Coastal Information Center and the San Diego Museum of Man, historic map research, a field survey, plotting of the resources discovered on the project map, archaeological excavations (four shovel test pits), completion of DPR 523 Resource Record Forms, and preparation of this report on the methods and findings. The project property was surveyed by Heritage Resources archaeologist, Sue Wade, and Red Tail Monitoring and Research monitor, Clint Linton, on July 11, 2008. The cultural resource discovered consists of three exfoliated bedrock milling features (CA-SDI-19,061) located on a south-facing finger of a broad hilltop. Because no diagnostic surface artifacts were observed and because limited milling surfaces are present, the archaeologist, Native American monitor, and County staff agreed that four shovel test pits would be sufficient to determine if subsurface deposits were present. The shovel test pits were excavated on July 24, 2008. No subsurface deposits were identified by the excavations. Because there are no archaeological components in addition to the three milling features present at CA-SDI-19,061 and because the archaeological information has been thoroughly recorded in DPR 523 Resource Record Forms and in this report, project impacts have been reduced below a level of significance. Because the Native American monitor has requested that construction be monitored and that efforts be made to preserve the bedrock milling features, arrangements should be made to have a Native American monitor attend the preconstruction meeting and to be present on site as requested.

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### CONFIDENTIAL ATTACHMENT

- 1: Record search cover sheets and site location maps
- 2: Archaeological site location and archaeological site map— Figures 3 and 4
- 3: Archaeological resource record form (CA-SDI-19,061)
- 4: County of San Diego record of Native American consultation
- 5: Native American monitor memorandum

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## **1.0. INTRODUCTION/UNDERTAKING INFORMATION**

This report documents the survey and archaeological testing for one archaeological site on the Sutherland Drive Wireless Facility property (County Project #P-08-012) (Figures 1 and 2). The property is located in the County of San Diego, Ramona 7.5-minute U.S.G.S. Quadrangle Map, T12S, R2E, Sect. 29 (UTM 11S 519106E/3662011N at approximate central point of pad).

### **1.1 Project Description**

The project proposes construction and landscaping on an approximately 30 by 30 meter pad adjacent to an existing dirt road as well as minor road improvements from the nearby cul-de-sac. The structures are to be placed west of existing bedrock outcrops thereby avoiding their removal.

### **1.2 Existing Conditions**

#### **1.2.1 Environmental Setting**

##### **Natural**

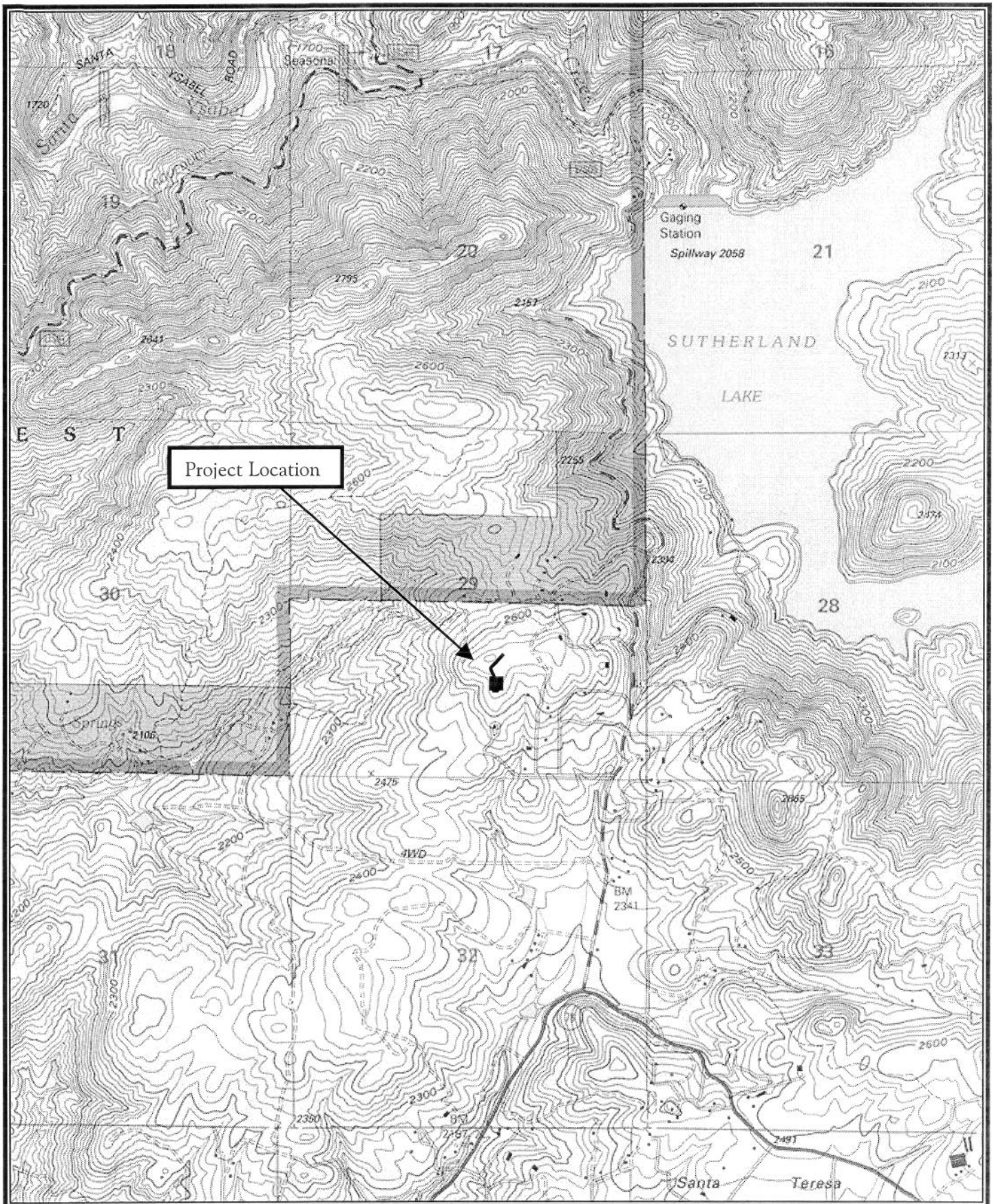
The Sutherland Drive Cell site lies north of State Route 78 and west of Sutherland Dam Road, approximately one mile southwest of Sutherland Reservoir. The property lies on broad hilltop (2660' AMSL) overlooking the Santa Teresa area to the south. The property lies near the head of Santa Ysabel Creek that ultimately flows to San Pasqual Valley to the west. Underlying geology is granitic bedrock with large outcrops exposed across the ridgelines. Vegetation on the property is Engelman Oak woodland with low-growing thin grasses. Soils are sandy loams and decomposed granite derived from the underlying granite geology.

##### **Cultural**

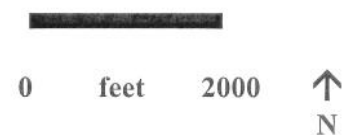
The Indians of Alta and Baja California had been wanderers and settlers, foragers and collectors, gatherers and traders, adapting to environmental and cultural changes, for at least ten thousand years before the Europeans arrived. The Kumeyaay of Baja and Alta California know that their people have inhabited this region since time began. The archaeological evidence affirms that since the Pleistocene, Alta and Baja California native cultures have adapted to constantly changing environments—gradual large-scale climatic changes as well as rapid local fluctuations. Many of these environmental changes affected cultures throughout the Southwest, inducing regional population migrations, moving peoples, goods, and ideas throughout the region. Thus, Native California cultures have also had to respond to constant cultural intrusions. By the time of European contact, the native peoples of the Californias had at least ten thousand years of experience in adapting to environmental and cultural changes. It was this experience that they relied on in adapting to the unprecedented and pervasive environmental and cultural changes that arrived with the Europeans.







**FIGURE 2: PROJECT LOCATION:**  
**RAMONA**  
**U.S.G.S. 7.5-MINUTE MAP**



## **Archaeological Evidence for the San Diego Region**

Academic reconstruction of the past ten thousand years of prehistory relies almost entirely on archaeological evidence, with only the most recent period being illuminated by ethnography. Because of the incompleteness of the archaeological record, there is considerable debate about the specifics of regional prehistory. However, major trends are generally agreed upon (Christenson 1990, Warren, Siegler, and Dittmer 1993, McDonald 1993, Moratto 1984).

It is accepted by archaeologists that the earliest humans traveled to the New World at the end of the Pleistocene, about ten thousand years ago (Moratto 1984). The earliest archaeological dates for occupation of southern California are approximately nine thousand to ten thousand years before the present (B. P.) (Gallegos and Carrico 1984; Kyle, Schroth, and Gallegos 1998). These earliest peoples were first identified and labeled the San Dieguito complex by Malcolm Rogers, early archaeological curator at the San Diego Museum of Man. Between 1929 and 1945, Rogers conducted extensive archaeological fieldwork in Alta and Baja California and published summaries about the region's prehistory. He equated remains of the earliest hunting peoples in the Colorado and Mojave deserts (Rogers 1929) with archaeological remains he found on the coast (Rogers 1945). Rogers concluded that the San Dieguito peoples were highly mobile, relying primarily on hunting for subsistence.

Other early archaeological site types that predominate along the Alta and Baja California coasts are dense shell middens containing few finely flaked hunting artifacts and abundant milling tools. Rogers labeled the prehistoric occupants of these sites the La Jollan Complex. From the earliest period of his work, he proposed that the differences between the San Dieguito and La Jollan peoples were related to environmental changes. He emphasized that the area presented an excellent opportunity for studying the effects of changing environments on prehistoric economies and material culture (Rogers 1929). By 1945, Rogers proposed that changing adaptations reflected in the material culture remains reflected new peoples with new subsistence strategies and tool kits moving into the region (Rogers 1945).

By the 1950s, archaeological research explicitly focused on the relationship between environmental change and culture adaptations, now with the ability to radiocarbon date materials such as charcoal and shell. University of California Los Angeles archaeologists excavated an important La Jollan shell midden site at Batiquitos Lagoon (Crabtree, Warren, and True 1963). Radiocarbon dating indicated that the site occupation ranged between 7,300 and 3,900 years B.P., well within the time range Rogers had defined for the La Jollan Complex. A special study of the shellfish remains led the researchers to propose that differences in archaeological materials through time reflected cultural adaptations to long-term environmental change (Warren and Pavesic 1963). Warren and Pavesic proposed that changes in the environment brought about by the end of the last glaciation

had major effects on the aboriginal populations of California. Drying in the interior deserts (reducing food supplies) and rising sea levels on the coast (increasing shellfish resources) resulted in a major shift of populations from the desert to the coast. This likely occurred between approximately ten thousand and six thousand years ago. Subsequently, stabilization of sea level and lagoon siltation (reducing shellfish population viability) resulted in populations shifting away from the coastal lagoons and diversifying their subsistence strategies.

More recent archaeology has focused on how prehistoric populations modified their subsistence and settlement strategies to accommodate environmental changes. Based on nearly two decades of archaeological research, Dennis Gallegos synthesized radiocarbon dates and archaeological data for the entire coastal lagoon complex from Buena Vista on the north to San Diego Bay on the south (Gallegos 1993). Discovering a general trend from earlier occupation of the northern lagoons to later occupation of the southern lagoons, Gallegos concluded that prehistoric settlement patterns adjusted in relation to changes in lagoon conditions. Recently, the La Jollan period in San Diego is understood to be a part of the New World Archaic period of prehistory. Investigators have focused on the cycles of the El Niño weather pattern that have affected the subsistence and settlement strategies of the Archaic period prehistoric occupants of the California coast (Arnold, Colton, and Pletka 1997).

Approximately one thousand to fifteen hundred years ago, the prehistoric occupants of Alta and Baja California were faced with a new set of environmental and cultural changes. For millennia, Lake Cahuilla, an in-filling of the Salton Trough from overflows of the Colorado River, had experienced intermittent filling and drying. The archaeological record demonstrates that prehistoric peoples heavily used the lake's plant and animal resources, adapting to the varying prehistoric lake shorelines (Wilke 1978, Waters 1983, Schaefer 1994). Prehistoric peoples adapted to the final drying of the lake, documented to have occurred around A. D. 1700, by expanding their resource use in the mountain and coastal regions to the west.

Concurrent with adaptation to these regional environmental changes over the past millenium (during what archaeologists call the Late Prehistoric period) major new technologies were adopted. The first of these new technological ideas to arrive was the bow-and-arrow, reflected in the archaeological record by the presence of small projectile points. Also new was the knowledge of how to process the acorn into an edible food staple, reflected in the archaeological record by the prevalence of deep bedrock grinding mortars and large habitation complexes situated in oak-filled mountain valleys (Christenson 1990). New ideas about religion and ceremony are reflected by the replacement of interment burial patterns of the Archaic by cremation and burial of the ashes, often in pottery vessels (Rogers 1945, Wallace 1955). Finally, knowledge of the technology of pottery making moved into the Californias from the Southwest. Although the bow-and-arrow and acorn-



processing technologies may have come to the mountains and coast earlier, the emergence of pottery production dates as early as about A. D. 800 (Carrico and Taylor 1983, Griset 1996, Wade 2004). While Rogers had labeled this most recent cultural complex the Diegueño, the name given to the local Indians by the Spanish padres, current archaeological research refers to them as Late Prehistoric or Patayan peoples. Alta California Indian tribes prefer Kumeyaay and the Baja California Spanish spelling is Kumiai. Iipai/Tipai are also names that reflect a northern/southern cultural division. In the Late Prehistoric period and into historical times, the Luiseño border the Kumeyaay on the north, the Cupeño and Cahuilla to the northeast, the Kamia and Quechan to the east, and the Paipai and Kiliwa to the south in Baja California.

Adaptation to these new technologies and resources injected new considerations into Late Prehistoric/Kumeyaay settlement and subsistence strategies (Hector 1984). Few systematic regional synthetic studies have been undertaken to explore these types of issues. In an attempt to identify significant factors in the Late Prehistoric settlement and subsistence pattern, one doctoral dissertation statistically examined a 20 percent sample of the recorded Late Prehistoric archaeological sites in western San Diego County (Christenson 1990). Christenson determined that hare and acorns met all the minimal daily nutritional requirements, demonstrating a continued mobile settlement pattern for the Late Prehistoric period, where acorn harvesting and rabbit hunting provided stable food resources. The acorn harvest brought dispersed groups together in the mountains every fall, providing opportunities for exchange and other social and cultural activities. These large mountain villages contain thousands of potsherds of diverse clay types, stone artifacts derived from widespread lithic sources, and a huge variety of faunal remains, reflecting the travels of the people who brought them from throughout the Pacific Coast, peninsular mountain and Colorado Desert regions (Gamble 2004, Wade 2004).

A second regional study (Shakley 1981), investigated these prehistoric exchange networks in southeast San Diego County, comparing quantities of Obsidian Butte (California Desert) obsidian, marine and fresh water shellfish remains, and mountain brown ware and desert buff ware ceramics. These three items of material culture are hallmarks of Late Prehistoric trade and travel in the region. Colorado Desert buff ware sherds are commonly found in small quantities in archaeological sites in western San Diego County, while mountain brown ware sherds are commonly found in archaeological site deposits throughout the Colorado Desert. Exotic pottery remains appear frequently in the archaeological record, clearly having traveled and been traded throughout the region from the Pacific Ocean to the Colorado River.

Testing exchange network theories and compiling data on these three hallmark items of trade, Shakley concluded that Kumeyaay visits throughout the Californias were not only to gather food resources but also to complete exchange of goods and ideas. Shakley proposed four mechanisms

that explained the movement of materials through Kumeyaay territory. First, material culture moved with the people on their seasonal migrations. Specifically, he suggests that material may have been exchanged when lineages gathered in the mountains in the late fall for the acorn harvest. Second, he suggests that the Kumeyaay traveled directly to the sources to collect materials such as clay. Third, he suggests that some Kumeyaay made periodic journeys expressly for exchange. Fourth, he recognizes the possibility of itinerant travelers who may have exchanged goods incidentally. He proposes that the Kumeyaay exchange network extended from the Sand Hills in Imperial Valley, west to the Pacific Coast, and south into Baja California. Because Obsidian Butte had only been exposed since the last drying of Lake Cahuilla (about A.D. 1700) and because pottery making was an approximately post-A.D. 800 technology, exchange of obsidian and pottery was a relatively recent phenomenon. However, the evidence strongly suggests that resource acquisition and exchange were both long-term important elements of the Kumeyaay seasonal migration pattern.

The above review of the southern California archaeological literature illustrates that adaptation to environmental change has characterized ten thousand years of prehistory, encouraging the development of a highly mobile and exchange-oriented society. The archaeological evidence demonstrates that in Late Prehistoric times exchange carried on during seasonal movements emerged as a critical element of the Alta and Baja California Indian adaptation strategy. Exchange brought peoples together seasonally in large village complexes where social and cultural negotiations took place. Additional insight into the Kumeyaay settlement strategy can be revealed by inspection of the ethnographic record.

### **Ethnographic Evidence for the San Diego Region**

While the archaeological record provides clues to the adaptation strategies and travel and exchange activities of the Late Prehistoric/Kumeyaay peoples, recreating cultural contexts, especially ritual and ceremonial, with only archaeological evidence is largely speculative. The ethnographic record, ample for Alta and Baja California, illuminates the cultural contexts for the archaeological record. As the following discussion will illustrate, the ethnography documents seasonal migrations, travel, and exchange as fundamental to Kumeyaay culture. Gatherings for communal food-collecting and ceremonial events strengthened inter-lineage social and cultural ties and provided settings for exchange of goods and ideas. Ceremonies and gatherings documented by the early ethnographers were occasions of gift giving, feasting, and gaming.

Many of the early ethnographers recognized the importance of communal gatherings and ritual ceremony to the social and cultural framework of Native Alta and Baja Californians. Early Bureau of Ethnography and University of California ethnographers sought to document the last vestiges of California native cultures. Most focused on identifying elements of social structure such as

marriage conventions and lineage or clan names and locations, elements of economy such as food gathering strategies and material goods, or elements of religion such as shamanism, mythology, and ceremony. Published monographs contain considerable informant data, but only occasional attention to the regional network within which the individual systems functioned. One exception is E.W. Gifford's notes on "The Kamia of Imperial Valley." The Kamia were those Kumeyaay living in the Eastern Colorado Desert between the Mountain Kumeyaay and the Colorado River Yuma Quechan. Gifford's informants confirmed the exchange and visiting that occurred between these groups, stating that, "The Kamia visited their Diegueño kinsmen to obtain wild vegetable products, especially acorns." Katherine Luomala, in making a case for flexibility of sib (or lineage) affiliation, suggests that many sibs gather seasonally at food gathering locations. Many sibs would assemble at a central camp near the acorn-gathering areas and celebrate ceremonies together.

Almost every Yuman ethnographic account mentions the widely practiced Karuk, the ceremony for the dead, and several avocational documents provide extensive description. The Karuk was described by Gifford for the Kamia, west of the Colorado River (1931), for the Cocopa, a Yuman tribe at the head of the Gulf of California (1934), as well for the Northern and Southern Diegueño or Kumeyaay (1918). Leslie Spier mentions the mourning ceremony as among the "Southern Diegueño Customs" (1923) but defers to the comprehensive description of Edward Davis, avocational ethnographer and collector who described Kumeyaay Kuruk ceremonies at Weeapipe and at Cupa.

These observers note several common elements. Primary was the centrality of reciprocal relationships and gift giving and exchange to observance of the ceremony. For months before the ceremony was to happen, the entire clan prepared—gathering and storing foods, purchasing (during historical times) clothing and fabrics, and even manufacturing goods for sale to gather money. Scattered members of the clan were recalled to help. Clans with whom the ceremony-giving group had economic or social alliances were invited. These groups also brought foods and goods for exchange.

The clan chief's primary responsibility was to manage ceremonial affairs, implying that ceremony was the primary constituent of social and political organization. It was the chief who called the ceremony, who sent out the messengers inviting the participants, and who gathered the goods prepared by his clan. Prepared goods were turned over to the chief for the ceremony.

The methods by which exchange and gift-giving took place were common to these groups. Primary was the gift-giving from the hosts to the gathered guests. During various phases of the ceremony, seeds and often money were poured over images and the ceremonial house during construction or flung to observers during the dancing. These were gathered up by the participants and taken away. Clothing, material, foods, and even horses were distributed to the guests. The



goods and foods gathered for months before the ceremony were all distributed and the hosts were reduced to poverty. At the end of the ceremony, when the images were burned and the souls were successfully sent off to the land of the dead, the material prosperity of the lineage had also been sent away with their relations.

Games and gambling were continuous during the days of the Karuk. Gifford described many games, including distance jumping, foot races, bow and arrow contests, shinny (a ball and stick game), pole and ring game, and peon (a guessing game). All of these games involved stakes and betting. The stakes could include arrows, shell beads, money, and even horses. Often a gambler would be reduced to poverty after the games.

The Karuk ceremony exemplifies the centrality of communal gatherings and exchange to the culture of Alta and Baja California Indians. The distribution of foods and gifts not only held together the social, cultural, and economic fabric of this world, but its interweaving with ceremonial activity drew in the spiritual world as well. By the twentieth century, when these ethnographic observations were made, gatherings and exchange in ceremonial context were still highly important, arguably even more so given the disruption from European settlement. By this time also, European goods—and indeed the Europeans themselves—were often incorporated into the exchange network.

In summary, exchange and travel were critical constituents of the Baja and Alta California Indian social and cultural fabric—adaptations for subsistence within a constantly changing environment. The archaeological evidence confirms ten thousand years of adaptation through seasonal migrations and through exchange. During the Late Prehistoric period, archaeological pottery, stone, and faunal materials document exchange between desert, mountain, and coastal peoples. The ethnographic information further illustrates that this exchange was perceived and implemented within a ritual and ceremonial context. Ceremonies, particularly the Karuk ceremony for the dead, gathered relations from as far east as the Colorado River and south as Baja California. These gatherings were frequent and provided for significant exchange of goods and foods, implemented within a framework of gift-giving and reciprocity. The documentation suggests that during the historical period, culture was adapted to accommodate interactions with the Anglo world. Even in ceremonial activities, the Kumeyaay were able to adapt traditional activities in interactions with the Anglo world.

### **Ramona Region Prehistory**

The regional settlement patterns that have been identified in San Diego County are reflected in the archaeological record for the area of Ramona surrounding the project area. However, based on the predominant evidence of occupation during the Late Prehistoric period—numerous acorn-

processing bedrock milling features, Cottonwood Triangular and Desert Side-Notch arrow points, Tizon Brown Ware and Colorado Buff Ware ceramics, and Obsidian Butte obsidian—most research in the Ramona and surrounding valley regions has focused on illuminating the settlement and subsistence strategies during this period. Historical and ethnographic information from the late eighteenth, nineteenth, and early twentieth centuries suggested that the Native Californians maintained, at least seasonally, several villages or *rancherias* in the peninsular range valleys. Our early understanding of prehistoric subsistence strategies in San Diego County suggested that such a village would have been surrounded by smaller resource acquisition and processing sites, such as bedrock acorn-grinding platforms and stone quarry and reduction areas. What seems to have existed during the Late Prehistoric period in the inland valleys, are several occupation complexes, each focused on drainage confluences and immediately surrounded by a variety of natural resource areas including oak-filled drainages and woodlands, chaparral and sage scrub hills, quartz and granite outcrops, and large mammal grazing lands. These types of complexes have been identified in the Santa Maria, San Vicente, and Pamo Valleys. What is emerging is a pattern of Late Prehistoric occupation that consisted of several *rancherias*—possibly distinguished by clan affiliation—focused on natural resource hubs. How this pattern functioned within the larger regional settlement pattern—how the valley occupants participated in the Desert to Coast trade and travel networks and how this pattern changed through time or was impacted by historic influences—are research issues of interest that remain to be addressed with archaeological data.

The earliest visitors to the Ramona and Santa Ysabel Valleys, providing us with ethnographic information regarding the Indian occupants, were the Spanish soldiers and padres. The earliest documented Spanish entry was a military expedition in 1778, intended to discourage a possible insurrection rumored to be developing in the Valle de Pamo and surrounding mountain areas. At the village of Pamo, Sergeant Mariano Carrillo, in excess of his authority, killed at least two Indians, burned village structures and hunting equipment, and took four prisoners. Apparently several people were also burned hiding in their huts (Carrico and Cooley 2002:II-20-21). One researcher has suggested that after this attack, the Kumeyaay clans retreated into Pamo Valley northeast of the Valle de Pamo or Santa Maria (Mooney-Lettieri 1983).

The reports of later visits by Spanish padres suggest that there were still several *rancherias* in the Ramona Valley/Pamo Valley area. This is based on the reports, expedition logs, and mission records dating from 1778 when the *Rancheria de Pamo* appears on the San Diego Mission Baptismal Register, through the mid 1800s when the seasonal migrations into the Ramona area appear to have stopped (Mooney-Lettieri 1983: 143-151). It is interesting to note that while historic chroniclers refer to a *rancheria* or village, many times they actually describe several locations in a specific area. For instance, in 1795 and 17 years after Carrillo's raid, Fr. Juan

Mariner, traveling through the backcountry in search of a new mission site, entered the valley called *Esecha* (Santa Maria). He noted five rancherias nearby and one large *rancheria*, surrounded by three smaller encampments further into the valley with 109 men. This expedition also visited the Indian village of *Elcuanam* in what they named the Valle de Santa Ysabel, and subsequently the Mission began grazing sheep and cattle there (Rush 1965). Around 1800, 20 rancherias are named in the mission registers as belonging to the Rancheria de la Asumpcion de Pamo, although these are presumed to have extended from San Pasqual Valley to Santa Isabel (Mooney-Lettieri 1983:146-148). The Asistencia of Santa Ysabel was established in Santa Ysabel Valley by 1820.

By 1821, the numbers of the occupants of the Ramona/Santa Maria valley apparently had been substantially reduced from that observed by Mariner 26 years previously, but settlements were still disbursed throughout it and the surrounding valleys. In that year another expedition again searching for a backcountry mission site, conducted by Fr. Mariano Payeras and Fr. Jose Sanchez, noted that “we came to *Jueptuahua* with ten pagans. Leaving the plain called Pamo we came upon another rancheria called *Canapui* with six pagans.” (Englehardt 1920:198,199). This decline in population may be attributable to the well-documented ravages of disease and repeated droughts (Mooney-Lettieri 1983). The pressure from encroaching Europeans, particularly after the Carrillo raid, was also a significant factor in population reduction and, as previously observed, the people may have resettled in Pamo Valley (north of the Ramona Valley). An alternative explanation is that the peoples’ seasonal round of collecting had taken them to the eastern elevations or possibly to the deserts at the time of the padres’ 1821 expedition. By contrast, the Payeras and Sanchez expedition reported about 450 natives and associated granary and house occupying the area of the Santa Ysabel Asistencia (Rush 1965).

By the time of the American take-over of California in 1848, the *Californios* had moved onto the Santa Maria and Santa Ysabel land grants and were grazing livestock on the traditional Kumeyaay resource areas. Within two decades, the Ramona Valley was being grazed by thousands of sheep and by the 1880s the valley was being subdivided into farms. Although some Kumeyaay found work on farms and ranches, it is likely that in response to these pressures Kumeyaay settlements had moved north into Pamo Valley or east into Mesa Grande or Santa Ysabel.

The early twentieth-century ethnographic research identified the inhabitants of the Ramona and Santa Ysabel Valleys area as culturally *‘tipay* or Northern Diegueno. Three kin groups or sibs are noted as having lived at both Pamo and Mesa Grande, “that is they lived at the higher elevations of Black Canyon and at Mesa Grande in the summer but they moved down to the lower elevations at Pamo for the winter.” (Mooney-Lettieri 1983:140). In the early 1900s, Englehardt lists three rancherias in the area: San Pasqual, Pamo, and Santa Isabel (Englehardt 1920:349-350). In 1925,

Kroeber locates Pamo south of the San Dieguito River on the Santa Maria plain (Mooney-Lettieri 1983:142).

Archaeological information is beginning to clarify and advance our understanding of this occupation. Because the gathering of archaeological evidence for the Ramona Valley has been dictated by development plans rather than archaeological research needs, the revealed patterns of settlement and subsistence are uneven and incomplete. However, archaeological remains likely associated with several of the noted *rancherias* have been identified.

#### **Santa Maria Creek (Western Santa Maria Valley)**

Four large areas have been investigated for the western valley, the Castle H Ranch (Mooney-Lettieri 1985), Ramona Airport (RECON 1988), and Montecito Ranch (Saunders 1993, Cook and Saunders 1995, Wade 2001). A recent extensive investigation of the Oak Country property has also yielded important information regarding the village of Pomo (Carrico and Cooley 2002). The numbers of habitation sites (evidenced by variety of artifact and ecofacts and midden deposits) and outlying processing sites (lithic scatters and milling features for the processing of seeds, primarily acorns) identified by these projects depicts clusters of sites but not distinct and intense village areas. These clusters are located in the wooded areas north of Mount Woodson and southwest of Santa Maria Creek, north of Santa Maria Creek and southwest of the Clevenger Canyon rim, and along Clevenger Canyon in the northern reaches of the Ramona Valley. In addition to the Ramona Airport survey, individual small survey areas in the open valley floor have recorded numerous bedrock milling stations with little evidence for actual habitation. The prevalence of these milling stations can likely be correlated to the stands of oak woodland which undoubtedly covered the valley floor (in a similar manner as in the valley of Santa Ysabel today) prior to the intense grazing of the historic period (Patterson, 1989). The results of the Oak Country archaeological investigations strongly suggest the presence of a dispersed village settlement, occupied most intensively during the period AD 1400-1700. These dates as well as the presence of intensive milling, great variety and intensity of artifactual material, and historic artifacts led to the conclusion that this area was the village of Pamo (Carrico and Cooley 2002).

#### **Santa Maria and Hatfield Creeks (Eastern Santa Maria Valley)**

While information from large survey areas is not available for the eastern valley area, several smaller surveys have identified two areas of habitation (Sutton 1978, Chace 1979 and 1981, and Wade 1995 and 1996). One is situated on the bedrock-strewn slopes where Hatfield Creek enters the Ramona Valley from the east and the second is on the low knoll fingers at the confluence of Hatfield Creek and Santa Maria Creek near Ramona Community Park.

The easternmost site cluster is located at the opening of Hatfield Creek drainage into the Santa Maria Valley where 18 archaeological sites are recorded on low knolls on the north and south sides of the creek drainage. This area has been documented by Paul Chace as a result of three projects (Sutton 1978, Chace 1979 and 1981). The area contains seven temporary camps (39 percent) and eleven bedrock milling sites (61 percent) all located on low knolls overlooking Hatfield Creek. This proportion of special use sites to camp sites is roughly the same as that discovered in Pamo Valley (discussed below) if camp and village sites are combined. There are three camp areas for which documentation has been completed. SDI-8662A, is characterized by intense milling activity (48 slicks, 21 basins, and 9 mortars) and a considerable midden deposit containing Tizon Brown Ware pottery, a quartz knife fragment, a quartz arrowpoint, basalt, quartz, and obsidian flakes, and small and large animal bone. SDI-6698, located approximately 75 meters to the south across a tributary drainage, is a similar campsite. This site also contains extensive bedrock milling (numerous slicks, seven basins, and seven mortars) as well as midden deposits containing Tizon Brown Ware pottery, manos, a domed scraper, animal bone fragments, and flakes of basalt, quartz, quartzite, and felsite. SDI-5813 located an additional 200 meters to the south, also contains materials which characterize it as a campsite, although no pottery is present that would place the site in the Late Prehistoric period. No midden is present and the site is characterized by numerous cobble manos, rhyolite and basalt cores and a few quartz flakes.

The second eastern valley cluster of sites, located at the confluence of Hatfield and Santa Maria Creeks, contains four sites: SDI-9909, SDI-9910, SDI-9912, and SDI-13,858 (Wade 1995, Wade 1996). SDI-9909 was investigated through excavation of one 1x1 meter test unit, collection of diagnostic surface artifacts, and documentation of bedrock milling features. Three slicks and one mortar were present. In addition to an obsidian projectile collected from the surface, the test unit produced 65 metavolcanic and quartz flakes and shatter, one hammer stone, one mano fragment, 10 grams of Tizon Brown Ware fragments, and six fragments of bone from .4 cubic meters of soil. The investigations demonstrated that many activities took place at this site including plant gathering and processing, hunting, cooking, and tool manufacture and maintenance. This site was subsequently preserved beneath a soil cap. Another portion of this complex is site SDI-9910, located approximately 90 meters east. When recorded, the site was noted to contain, 31 slicks, 20 basins, and 6 mortars as well as midden deposits containing Tizon Brown Ware ceramics, flakes, an abrader, and bifacial manos. Several surrounding sites consist of bedrock milling areas only and it is likely that the unsurveyed areas to the west, which contain numerous level bedrock outcrops, contain additional evidence of milling and/or habitation.



### **Santa Ysabel and Temescal Creeks (Pamo Valley)**

By contrast with the apparent situation in the Ramona Valley, where the settlement system thus far archaeologically documented is represented by clusters of small habitation sites surrounded by lithic scatters and bedrock milling sites, a comprehensive survey of the Pamo Valley conducted for the proposed San Diego County reservoir (Mooney-Lettieri 1983), revealed strong evidence for concentrations of people in large habitation sites. The study divided resources into three categories: special purpose sites, temporary camps, and villages. These site types were defined based on site attributes including site location, availability of water, site size, surface artifact density, range of artifact types, presence or absence of midden deposits, and range of archaeological feature types. Using these criteria to differentiate site type, it was concluded that of the 72 prehistoric sites recorded in the valley, 49 (68.1 percent) were special use sites, nine (12.5 percent) were temporary campsites, and eight village loci (11.1 percent) comprised four large village areas. Special use sites were characterized by presence of milling stations with one or more bedrock milling features and limited artifact assemblages associated with seed and acorn processing. Temporary camps were situated around bedrock milling outcrops where the ratio of mortars and basins to slicks is 2:1, in close proximity to both riparian and inland sage scrub habitats, and on knolls or the valley floor near the entrance of perennial water sources into the valley. The village sites were associated with milling features where the ratio of mortars to basins was 3:1, had access to riparian, southern oak woodland and inland sage scrub habitats, and were situated on the banks of year round creeks. Based on their survey data, the authors speculate that Pamo Valley was initially exploited as a resource area at some time during the Late Milling Period (2000-200 B.P.) by small groups residing seasonally at a number of temporary camps. Eight village loci were identified at Temescal Canyon, Carney Canyon, Almond Ranch, and Temescal/Santa Ysabel Creek. The size of these sites ranges from 20,075 to 120,600 square meters with the multiple loci of the Temescal/Santa Ysabel Creek site comprising a total area of almost 400,000 square meters. The authors conclude that the "...settlement of additional villages or rancherias in the valley may predate the Historic Period and be the result of natural demographic expansion, or it may postdate Spanish contact and reflect the flight of the aboriginal inhabitants into the hinterland. ...It is suggested that the large population in Pamo Valley is essentially a post contact phenomenon and restricted to the period between AD 1769 and 1860." (Mooney-Lettieri 1983).

An incongruity is apparent from the above information. While the ethnographic sources suggest that several villages were located in the valley at least in the late 1700s, only one large archaeological site area has been discovered that could correspond to this description. The one exception to this, is the large village complex at Temescal/Santa Ysabel Creek in Pamo Valley,

which may be attributable to post-contact pressures. There are two possible explanations to account for this. It may be attributable to the incompleteness of archaeological survey for the valley; however, large archaeological sites are usually recognized by the local population (if only to be subjected to relic hunting) and in some way information about them usually has made its way into the records. Therefore, it is likely that if large village complexes, such as those in existence on the broad terraces of Pamo Valley, were present, they would be known. Their apparent absence is intriguing and lends credence to the alternative explanation that what the Europeans described as rancherias, were really no more than clusters of habitation and resource processing sites focused on a particular geographic area, water course, or food source. This would lend support to the conclusion that, at least in the Ramona area, the large village is a late phenomenon and is related to the pressures of European expansion into the backcountry.

#### **San Vicente Creek (North Fork on Barnett Ranch)**

A large portion of the Barnett Ranch property was surveyed for the Ramona Serena project (Wade 1997), identifying 23 prehistoric resources including habitation sites and special use sites. The results of this survey suggest that three habitation complexes appear to exist on or immediately adjacent to the Barnett Ranch. Guy Woodward, Ramona historian, reported the first in the same location as the original Barnett Ranch house site. Philip Parker, Barnett descendent residing at the ranch, describes an artesian spring at this location and mortars can be seen adjacent to the driveway. Four bedrock milling and lithic scatter sites in the adjacent valley are associated components of this complex. The second habitation complex is located immediately south along the major tributary to San Vicente Creek that crosses the eastern portion of the Ramona Serena property. This complex includes habitation and milling sites on the knolls and terrace flats along both sides of the creek. The third complex is located at the western end of the Barnett Ranch central valley and is likely associated with the confluence of two drainages that descend into Daney Canyon to the west.

#### **San Vicente Creek (Monte Vista Ranch and San Vicente Valley)**

Archaeological surveys have relocated several habitation complexes along the main San Vicente Creek as it travels southwest from the San Vicente Valley to join with the San Diego River several miles to the southwest. The eastern most of these was located on the San Diego Country Estates golf course and consisted of numerous mortars and midden soils (LeMenager pers. comm. 7/30/99). Downstream from the project property, immediately south of Barnett Ranch, several habitation and bedrock milling complexes were relocated along the creek on Monte Vista Ranch (Carrico 1976, 1978, Carrico and Carrico 1978, Wade 1997). Bedrock milling and a light scatter of flaked lithic artifacts are associated with a spring at Poole Ranch. About one mile southwest, at the confluence with Daly Creek, a midden deposit with dense concentration of artifacts exists on the

knolls overlooking the oaks and water. Upstream, additional habitation remains and associated bedrock milling outcrops have been recorded at the confluences of San Vicente Creek with 1) an unnamed tributary from the north, 2) the major tributary traveling east of Barnett Ranch, and 3) Klondike Creek (Moriarty 1975, Noah 1987, LeMenager 1987, Smith 1990). Several of these sites were described as being essentially destroyed by flooding.

### **Summary**

The accumulated archaeological evidence elaborates on the scant ethnographic information regarding Kumeyaay settlement in the Ramona and surrounding valley regions. It seems that the settlements the Spanish padres interpreted as *rancherias* or villages were clusters of sites reflecting perhaps seasonal occupation for resource collecting. The duration of occupation of these site areas and how they fit into the settlement and subsistence system that ranged from the Pacific Ocean coast to the Colorado Desert awaits additional archaeological and ethnographical evidence as well as a concerted effort at regional synthesis. By contrast, intense and concentrated occupation areas have tentatively been identified in the Pamo Valley to the north and on the Oak Country property in western Santa Maria Valley. The conclusion that the village phenomenon is a recent development related to historic pressure, is reasonable based on the known data. Additional incorporation of Kumeyaay history as well as expanded ethnographic history needs to be completed (probably at archives outside of the county as the easily accessible records have been researched) and combined with a systematic investigation of the significant archaeological resources in the region to build a more complete understanding of prehistoric life in the Santa Maria and surround Valley areas.

#### **1.2.2 Record Search Results**

Record searches were completed at the San Diego State University-South Coastal Information Center (SCIC) and San Diego Museum of Man (SDMM). Cover sheets and maps are included with this report in the Confidential Attachment and Table 1 below provides a list of the recorded resources. Fourteen prehistoric and historic cultural resource sites have been recorded in the project area during seventeen survey and other inspection projects. Because of surveys completed in association with three 1980s lot splits in the eastern half of Section 29, 11 archaeological sites have been recorded within one half mile of the proposed cell site. Seven of the prehistoric sites consisted of bedrock milling locations with small numbers of associated artifacts including sherds, flakes, and groundstone artifacts. Rock alignments were reported in association with three of the milling sites. The majority of the bedrock milling outcrops were located on slopes above drainages or on the edge of hilltops. One of the prehistoric sites (CA-SDI-9219) is located approximately 90 meters east of the cell site. It was recorded by Larry Pierson as milling features, a mano fragment, and a felsitic basalt spall. A report was referenced that documented subsurface testing (Pierson



1982). Additional completed surveys were related to (Caltrans) resource protection and National Forest post-fire explorations and resulted in the recordation of an additional milling site and numerous sherds that were the remains of three cached ceramic vessels.

Historic maps (M. C. Wheeler County Map 1872 and U.S.G.S. Quadrangles (Ramona 1:24,000 1955, 1:62,500 1942, and 1:125,000 Ramona 1903 editions), on file at the San Diego State University-South Coastal Information Center and Heritage Resources, were reviewed. From the earliest historic period the Ramona and Santa Ysabel valleys were used for livestock grazing. Mission San Diego grazed cattle and horses in the Santa Ysabel valley and established the *Asistencia* in the valley around 1820. While the Ramona and Santa Ysabel valleys were included in the 1840s land grants to Jose Joaquin Ortega and son-in-law Edward Stokes, the proposed cell site property remained public domain between the two ranchos. By the end of the nineteenth century small American settlements developed to the east in Santa Ysabel, to the southeast in Witch Creek and Ballena, and to a smaller extent in the Santa Theresa valley. (Rush 1965). By the 1940s, a road from Sutherland Dam Road accessed the eastern edge of the hilltop where the proposed cell site is located. Three historic archaeological sites have been recorded; one approximately 250 meters to the northeast of the proposed cell site property (the remains of foundations, a cistern, and root cellar), the second approximately 400 yards to the northeast (several rock wall structures), and the third approximately one mile to the east (a corral, loading chutes, and other cattle management facilities.

**Table 1**

**Archaeological Sites Identified on South Coastal Information Center (SCIC) and San Diego Museum of Man (SDMM) Record Searches within One Mile of the Proposed Project**

SCIC	SDMM	Site Type	Reference
P-37-25,527	-	Cattle corral (70'X30')	McGinnis 2005
CA-SDI-8221	-	Temporary camp (30mX50m)	APEC 1980
CA-SDI-8222	-	Bedrock milling	APEC 1980
CA-SDI-8223H	-	Structure foundation	APEC 1980
CA-SDI-8224	-	Ceramics/rock alignment (10mX15m)	APEC 1980
CA-SDI-9219	-	Bedrock milling (280mX100m)	Pierson 1982, Hinshaw 1982
CA-SDI-9220H	-	Structure foundation/cistern (65mX4m)	Pierson 1982, Hinshaw 1982
CA-SDI-9283	-	Ceramics/bedrock milling (20mX10m)	DeCosta 1982
CA-SDI-10,162	SDM-W-3562	Lithics/bedrock milling (80mX30m)	Polan 1985
CA-SDI-10,163	SDM-W-3563	Bedrock milling (91mX45m)	Polan 1985
CA-SDI-10,164	SDM-W-3564	Bedrock milling/stone enc. (120mX60M)	Polan 1985
CA-SDI-10,165	SDM-W-3565	Stone enclosures (10mX10m)	Polan 1985
CA-SDI-10,166	SDM-W-3566	Bedrock milling/mano (40mX40m)	Polan 1985
CA-SDI-11,956	-	Ceramic scatter (from three large vessels)	Hall 1990
CA-SDI-16,949	-	Bedrock milling (4mX3M)	McGinnis 2005
	SDM-W-3349	Habitation site	None available

In summary, the project property lies adjacent to well-watered valley lands—rich in natural resources (particularly oaks and water)—that were attractive for habitation throughout prehistory and into the historic period. Bedrock grinding sites have been located near the cell site project property. It appears that wherever there were bedrock outcrops suitable for grinding, these were used by the Native American inhabitants. Historic habitation sites were also present; most likely the inhabitants were focused on cattle grazing.

### **1.31.2 Applicable Regulations**

Resource importance is assigned to districts, sites, buildings, structures, and objects that possess exceptional value or quality illustrating or interpreting the heritage of San Diego County in history, architecture, archaeology, engineering, and culture. A number of criteria are used in demonstrating resource importance. Specifically, criteria outlined in the California Environmental Quality Act (CEQA), the County of San Diego Resource Protection Ordinance (RPO), and the San Diego County Local Register of Historical Resources provide the guidance for making such a determination. The following section(s) details the criteria that a resource must meet in order to be determined important.

#### **1.3.1 California Environmental Quality Act (CEQA)**

According to CEQA (§15064.5a), the term “historical resource” includes the following:

A resource listed in, or determined to be eligible by the State Historical Resources Commission, for listing in the California Register of Historical Resources (Pub. Res. Code SS5024.1, Title 14 CCR, Section 4850 et seq.).

A resource included in a local register of historical resources, as defined in section 5020.1(k) of the Public Resources Code or identified as significant in an historical resource survey meeting the requirements of section 5024.1(g) of the Public Resources Code, shall be presumed to be historically or culturally significant. Public agencies must treat any such resource as significant unless the preponderance of evidence demonstrates that it is not historically or culturally significant.

Any object, building, structure, site, area, place, record, or manuscript which a lead agency determines to be historically significant or significant in the architectural, engineering, scientific, economic, agricultural, educational, social, political, military, or cultural annals of California may be considered to be an historical resource, provided the lead agency’s determination is supported by substantial evidence in light of the whole record. Generally, a resource shall be considered by the lead agency to be “historically significant” if the resource meets the criteria for listing on the California Register of Historical Resources (Pub. Res. Code SS5024.1, Title 14, Section 4852) including the following:

Is associated with events that have made a significant contribution to the broad patterns of California's history and cultural heritage;

Is associated with the lives of persons important in our past;

Embodies the distinctive characteristics of a type, period, region, or method of construction, or represents the work of an important creative individual, or possesses high artistic values; or

Has yielded, or may be likely to yield, information important in prehistory or history.

The fact that a resource is not listed in, or determined eligible for listing in the California Register of Historical Resources, not included in a local register of historical resources (pursuant to section 5020.1(k) of the Public Resources Code), or identified in an historical resources survey (meeting the criteria in section 5024.1(g) of the Public Resource Code) does not preclude a lead agency from determining that the resource may be an historical resource as defined in Public Resources Code section 5020.1(j) or 5024.1.

According to CEQA (§15064.5b), a project with an effect that may cause a substantial adverse change in the significance of an historical resource is a project that may have a significant effect on the environment. CEQA defines a substantial adverse change as:

Substantial adverse change in the significance of an historical resource means physical demolition, destruction, relocation, or alteration of the resource or its immediate surroundings such that the significance of an historical resource would be materially impaired.

The significance of an historical resource is materially impaired when a project:

Demolishes or materially alters in an adverse manner those physical characteristics of an historical resource that convey its historical significance and that justify its inclusion in, or eligibility for, inclusion in the California Register of Historical Resources; or

Demolishes or materially alters in an adverse manner those physical characteristics that account for its inclusion in a local register of historical resources pursuant to section 5020.1(k) of the Public Resources Code or its identification in an historical resources survey meeting the requirements of section 5024.1(g) of the Public Resources Code, unless the public agency reviewing the effects of the project establishes by a preponderance of evidence that the resource is not historically or culturally significant; or

Demolishes or materially alters in an adverse manner those physical characteristics of an historical resource that convey its historical significance and that justify its eligibility for inclusion in the California Register of Historical Resources as determined by a lead agency for purposes of CEQA.

Section 15064.5(c) of CEQA applies to effects on archaeological sites and contains the following additional provisions regarding archaeological sites:

When a project will impact an archaeological site, a lead agency shall first determine whether the site is an historical resource, as defined in subsection (a).

If a lead agency determines that the archaeological site is an historical resource, it shall refer to the provisions of Section 21084.1 of the Public Resources Code, and this section, Section 15126.4 of the Guidelines, and the limits contained in Section 21083.2 of the Public Resources Code do not apply.

If an archaeological site does not meet the criteria defined in subsection (a), but does meet the definition of a unique archaeological resource in Section 21083.2 of the Public Resources Code, the site shall be treated in accordance with the provisions of section 21083.2. The time and cost limitations described in Public Resources Code Section 21083.2 (c-f) do not apply to surveys and site evaluation activities intended to determine whether the project location contains unique archaeological resources.

If an archaeological resource is neither a unique archaeological nor an historical resource, the effects of the project on those resources shall not be considered a significant effect on the environment. It shall be sufficient that both the resource and the effect on it are noted in the Initial Study or EIR, if one is prepared to address impacts on other resources, but they need not be considered further in the CEQA process.

Section 15064.5 (d) & (e) contain additional provisions regarding human remains. Regarding Native American human remains, paragraph (d) provides:

When an initial study identifies the existence of, or the probable likelihood, of Native American human remains within the project, a lead agency shall work with the appropriate Native Americans as identified by the Native American heritage Commission as provided in Public Resources Code SS5097.98. The applicant may develop an agreement for treating or disposing of, with appropriate dignity, the human remains and any items associated with Native American burials with the appropriate Native Americans as identified by the Native American heritage Commission. Action implementing such an agreement is exempt from:

The general prohibition on disinterring, disturbing, or removing human remains from any location other than a dedicated cemetery (Health and Safety Code Section 7050.5).

The requirement of CEQA and the Coastal Act.

### **1.3.2 San Diego County Local Register of Historical Resources (Local Register)**

The County requires that resource importance be assessed not only at the State level as required by CEQA, but at the local level as well. If a resource meets any one of the following criteria as outlined in the Local Register, it will be considered an important resource.

- ξ Is associated with events that have made a significant contribution to the broad patterns of San Diego County's history and cultural heritage;
- ξ Is associated with the lives of persons important to the history of San Diego County or its communities;
- ξ Embodies the distinctive characteristics of a type, period, San Diego County region, or method of construction, or represents the work of an important creative individual, or possesses high artistic values; or
- ξ Has yielded, or may be likely to yield, information important in prehistory or history.

### **1.3.3 San Diego County Resource Protection Ordinance (RPO)**

The County of San Diego's RPO protects significant cultural resources. The RPO defines "Significant Prehistoric or Historic Sites" as follows:

1. Any prehistoric or historic district, site, interrelated collection of features or artifacts, building, structure, or object either:
  - (a) Formally determined eligible or listed in the National Register of Historic Places by the Keeper of the National Register; or
  - (b) To which the Historic Resource ("H" Designator) Special Area Regulations have been applied; or
2. One-of-a-kind, locally unique, or regionally unique cultural resources which contain a significant volume and range of data and materials; and
3. Any location of past or current sacred religious or ceremonial observances which is either:
  - (a) Protected under Public Law 95-341, the American Indian Religious Freedom Act or Public Resources Code Section 5097.9, such as burial(s), pictographs, petroglyphs, solstice observatory sites, sacred shrines, religious ground figures or,
  - (b) Other formally designated and recognized sites which are of ritual, ceremonial, or sacred value to any prehistoric or historic ethnic group.

The RPO does not allow non-exempt activities or uses damaging to significant prehistoric or historic lands on properties under County jurisdiction. The only exempt activity is scientific investigation authorized by the County. All discretionary projects are required to be in conformance with applicable County standards related to cultural resources, including the noted RPO criteria on prehistoric and historic sites. Non-compliance would result in a project that is inconsistent with County standards.

## **2.0. GUIDELINES FOR DETERMINING SIGNIFICANCE**

Determining resource importance is a two-step process. First, the cultural environment must be defined. Then the criteria for determining importance must be applied to the resource. The following subsections provide guidance on this process and detail the cultural environment and criteria that is typically used in evaluating resources.

### **2.1 Defining The Cultural Environment**

San Diego County has more than 23,000 recorded sites as of September 2006 and this number continues to grow. The cultural environment consists of the remains of prehistoric and historic human behaviors. When cultural resources have been identified, the cultural environment has been defined and the baseline condition set. Cultural resources include archaeological and historic sites, structures, and objects, as well as traditional cultural properties. The following is a list of components that can make up the cultural environment.

#### **Building**

A building is a resource, such as a house, barn, church, factory, hotel, or similar structure created principally to shelter or assist in carrying out any form of human activity. "Building" may also be used to refer to a historically and functionally related unit, such as a courthouse and jail or a house and barn. The Somers-Linden Farmstead (Victorian), the McRae/Albright Ranch House (Victorian), the Holmgren House (Moderne), and the County Administration Center (Spanish Colonial Revival) are examples of buildings in the County of San Diego.

Special consideration should be given to moved buildings, structures, or objects, cultural resources achieving significance within the past fifty (50) years, and reconstructed buildings. Context, time, and original form are integral to historic preservation. However, it is important to recognize resources outside of the required characteristics for the history that they embody.

Moved buildings, structures, or objects – The retention of historical resources on site should be encouraged and the non-historic grouping of historic buildings into parks or districts would be discouraged. However, it is recognized that moving an historic building, structure, or object is sometimes necessary to prevent its destruction, and is appropriate in some instances. An historical resource should retain its historic features and compatibility in orientation, setting, and general environment.

Cultural resources achieving significance within the past fifty (50) years – In order to understand the historical importance of a resource, sufficient time must have passed to obtain a scholarly perspective on the events or individuals associated with the resource. A resource less than fifty



(50) years old may be considered if it can be determined that sufficient time has passed to understand its historical importance.

Reconstructed Buildings – A reconstructed building less than fifty (50) years old may be eligible if it embodies traditional building methods and techniques that play an important role in a community's historically rooted beliefs, customs, and practices. An example of a reconstructed building is an American Indian sweat lodge.

### **Site**

A site is the location of a significant event, a prehistoric or historic occupation or activity, or a building or structure, whether standing, ruined, or vanished, where the location itself possessed historical, cultural, or archaeological value regardless of the value of any existing building, structure, or object. A site need not be marked by physical remains if it is the location of a prehistoric or historic event, and if no buildings, structures, or objects marked it at that time. Examples of such sites are trails, designed and traditional landscapes, battlefields (San Pasqual Battlefield), homestead sites, habitation sites (Village of Pamo), American Indian ceremonial areas (Gregory Mountain), petroglyphs, pictographs, and traditional cultural places.

### **Structure**

The term "structure" is used to describe a construction made for a functional purpose rather than creating human shelter. Examples of structures include mines, flumes, roads, bridges, dams, and tunnels.

### **Object**

The term "object" is used to describe those constructions that are primarily artistic in nature or are relatively small in scale and simply constructed, as opposed to a building or structure. Although it may be moveable by nature or design, an object is associated with a specific setting or environment. Objects should be in a setting appropriate to their significant historic use, role, or character. Objects that are relocated to a museum are not eligible for listing in the Local Register. Examples of objects include fountains, monuments, maritime resources, sculptures, and boundary markers.

### **Landscapes and Traditional Cultural Properties**

"Landscapes" vary in size from small gardens to national parks. In character, they range from designed to vernacular, rural to urban, and agricultural to industrial. A cultural landscape is a geographic area which, because of a unique and integral relationship between the natural and cultural environments, has been used by people; shaped or modified by human activity, occupation or invention; or is infused with significant value in the belief system of a culture or society. Estate

gardens, cemeteries, farms, quarries, mills, nuclear test sites, suburbs, and abandoned settlements, and prehistoric complexes, all may be considered under the broad category of cultural landscapes. Landscapes provide a distinct sense of time and place. Traditional cultural landscapes (Traditional Cultural Properties) can also consist of related archaeological and ethnographic features and places (see below for definition of a prehistoric district).

### **Prehistoric and Historic Districts**

Districts are united geographic entities that contain a concentration of historic buildings, structures, objects, and/or sites united historically, culturally, or architecturally. Districts are defined by precise geographic boundaries; therefore, districts with unusual boundaries require a description of what lies immediately outside the area, in order to define the edge of the district and to explain the exclusion of adjoining areas. Camp Lockett in Campo is an example of a historic district. The Village of Pamo is an example of a prehistoric Indian rancheria that represents a traditional cultural landscape that could be a district, consisting of the places used and inhabited by a traditional culture. A traditional cultural landscape defined as a district could include a village site, related milling features, stone quarries and lithic tool process areas, ceremonial locations and landmarks, and temporary or seasonal camps. Together, these represent a traditional cultural landscape.

### **2.2 Criteria for the Determination of Resource Importance**

A number of criteria are used in identifying significant historic/archaeological resources and are based upon the criteria for inclusion in the San Diego County Local Register. Significance is assigned to districts, sites, buildings, structures, and objects that possess exceptional value or quality illustrating or interpreting the heritage of San Diego County in history, architecture, archaeology, engineering, and culture.

The San Diego County Local Register was modeled after the California Register. As such, a cultural resource is determined significant if the resource is listed in, or determined to be eligible for listing in the National Register of Historic Places, the California Register of Historical Resources, or the San Diego County Local Register of Historical Resources. Any resource that is significant at the National or State level is by definition significant at the local level.

The fact that a resource is not listed in, or determined to be eligible for listing in the California Register of Historical Resources; or is not included in a local register of historical resources (pursuant to Section 5020.1(k) of the Public Resources Code), or is not identified in an historical resources survey (meeting the criteria in Section 5024.1(g) of the Public Resources Code) does not preclude a lead agency from determining that a resource may be historical as defined in Public Resources Code section 5020.1(j) or 5024.1.



The following criteria must be considered when evaluating a resource's importance. The first four criteria were derived from the significance criteria found in the California Environmental Quality Act and the San Diego County Local Register of Historical Resources (Ordinance No.9493; San Diego County Administrative Code §396.7). The San Diego County Local Register is similar to both the National Register and California Register but is different in that significance is evaluated at the local level.

1. Resources associated with events that have made a significant contribution to the broad patterns of California or San Diego County's history and cultural heritage. Examples include resources associated with the Battle of San Pasqual (Mexican-American War, 1846) or gold mining in the Julian area (1870s), or a Kumeyaay settlement in the Cuyamaca Valley. Each of these resources would be considered significant because it is associated with an event that has made a significant contribution to the broad patterns of San Diego County's history and cultural heritage.

2. Resources associated with the lives of persons important to our past, including the history of San Diego County or its communities. Resources that are associated with the life of George W. Marston (Benefactor/Merchant/Civic Leader), Kate Sessions (Horticulturalist), John D. Spreckels (Investor/Developer), Ellen Browning Scripps (Philanthropist), Ah Quin (Chinese Merchant/Labor Contractor), Manuel O. Medina (Pioneer of the Tuna Industry), Jose Manuel Polton (Hatam [Kumeyaay Captain of the Florida Canyon Village]), or Jose Pedro Panto (Kumeyaay Captain of the San Pasqual Pueblo) illustrates this criteria because this list identifies examples of individuals that are important to the history of San Diego County or its communities.

3. Resources that embody the distinctive characteristics of a type, period, region (San Diego County), or method of construction, or represents the work of an important creative individual, or possesses high artistic values. Resources representing the work of William Templeton Johnson (Architect – Balboa Park, Serra Museum), Irving Gill (Architect – Bishop's School), Lilian Rice (Rancho Santa Fe), or Hazel Waterman (Designer – Estudillo Adobe Restoration) would be considered significant because they represent the work of an important creative individual; or if a resource is identified as a Queen Anne, Mission Revival, Craftsman, Spanish Colonial, or Western Ranch Style structure, it would be significant because it embodies the distinctive characteristics of a type or period.

4. Resources that have yielded or may be likely to yield, information important in prehistory or history. Most archaeological resources contain information; however the amount of information varies from resource to resource. For example, a small lithic scatter will contain information, but it will be on a much more limited basis than that of a village or camp site. The information may be captured during initial recordation and testing of the site or may require a full data recovery program or additional treatment/mitigation. Any site that yields information or has

the potential to yield information is considered a significant site. Most resources will be considered significant because they contain some information that contributes to our knowledge of history or prehistory. The criteria used to evaluate a single resource is the same criteria used to evaluate cumulative impacts to multiple resources outside the boundary of a project.

5. Although districts typically will fall into one of the above four categories, because they are not specifically identified, the following criterion is included which was obtained from the National Register:

Districts are significant resources if they are composed of integral parts of the environment not sufficiently significant by reason of historical association or artistic merit to warrant individual recognition, but collectively compose an entity of exceptional historical or artistic significance, or outstandingly commemorate or illustrate a way of life or culture. A traditional cultural landscape is an example of a prehistoric district because individual sites must be considered within the broader context of their association with one another.

6. Resource Protection Ordinance. Cultural resources must be evaluated for both the California Environmental Quality Act as outlined in criteria 1-4 above and the Resource Protection Ordinance pursuant to Section 2 of the ordinance. Under the Resource Protection Ordinance, cultural resources are considered "RPO" significant if they meet the definition of a RPO "Significant Prehistoric or Historic Site", as set forth in Section 3.1 above.

7. Human remains are considered "highly sensitive" by the County. As such, human remains require special consideration and treatment. Regulations require that if human remains are discovered, the County Coroner shall be contacted. In the event that the remains are determined to be of Native American origin, the Most Likely Descendant, as identified by the Native American Heritage Commission, shall be contacted in order to determine proper treatment and disposition of the remains. This criterion was included pursuant to the California Environmental Quality Act (§15064.5) and California State Code (PRC5097.98 and HSC7050.5). As such, a resource shall be considered significant if it contains any human remains interred outside of a formal cemetery. Mitigation measures will be developed on a case by case basis by the County archaeologist and the archaeological consultant. In addition, it is of the utmost importance to tribes that human remains be avoided whenever feasible.

8. Integrity is the authenticity of a resource's physical identity evidenced by the survival of characteristics that existed during the resource's period of significance. The evaluation of integrity is somewhat of a subjective judgment, but it must always be grounded in an understanding of a property's physical features and how they relate to its historical associations or attributes and context. Resources must retain enough of their historical character or appearance to be

recognizable as historical resources and to convey the reasons for their significance. An evaluation of integrity is an essential part of determining significance for historical resources such as building, structures, and districts.

Integrity is evaluated through the assessment of a cultural resource's attributes, and may include location, design, setting, materials, workmanship, feeling, and association. It must be judged with reference to the particular criteria under which a resource is proposed for eligibility (structural, architectural, artistic, historic location, archaeological site, historic district). Alterations over time to a resource or historic changes in its use may themselves have historical, cultural, or architectural significance.

Attributes - Attributes are those distinctive features that characterize a resource. They should be evaluated and compared to other properties of its type, period, or method of construction.

Location - Location is the place where the property was constructed or the place where the historical event occurred. The actual location of an historical property, complemented by its setting, is particularly important in recapturing the sense of historical events and persons.

Design - Design is the combination of elements that create the historical form, plan, space, structure, and style of a property. This includes such elements as organization of space, proportion, scale, technology, ornamentation, and materials. Design can also apply to districts and to the historical way in which the buildings, sites, or structures are related. Examples include spatial relationships between major features; visual rhythms in a streetscape or landscape plantings; the layout and materials of walkways and roads; and the relationship of other features, such as statues, water fountains, and archaeological sites.

Setting - Setting is the physical environment of an historical property. It refers to the historical character of the place in which the property played its historical role. It involves how, not just where, the property is situated and its historical relationship to surrounding features and open space. The physical features that constitute the historical setting of an historical property can be either natural or manmade and include such elements as topographical features, vegetation, simple manmade paths or fences and the relationships between buildings and other features or open spaces.

Materials - Materials are the physical elements that were present during the development period and are still present or, if materials have been replaced, the replacement(s) must have been based on the original. The property must be an actual historical resource, not a re-creation. For example, a Victorian style wood-frame dwelling that has been covered with reconstructed stucco has lost its integrity of materials. Conversely, an adobe wall that has been reconstructed with similar adobe mud, as opposed to adobe-simulate concrete, would retain its integrity of materials.

Workmanship - Workmanship is the physical evidence of the crafts of a particular culture or people during any given period in history. It is the evidence of the artisans' labor and skill in constructing or altering a building, structure, object, or site. It may be expressed in vernacular methods of construction and plain finishes or in highly sophisticated configurations and ornamental detailing. Examples of workmanship in historic buildings include tooling, carving, painting, graining, turning, and joinery. Examples of workmanship in precontact contexts include pottery, stone tools, basketry, rock art, bedrock milling, and stone structures.

To assess integrity one must:

Define essential physical features that must be present to a high degree for a property to represent its significance;

Determine whether the essential physical features are apparent enough to convey the property's significance; and

Compare the property with similar properties in the locally significant theme.

A property that is significant for its historical association should retain the essential physical features that made up its character or appearance during the period of its association with the important event, historical pattern, or person(s). If the property is a site where there are no material cultural remains, such as a battlefield, the setting must be intact. If the historical building associated with the event, pattern, or person no longer exists, the property has lost its historical integrity.

A property important for illustrating a particular architectural style or construction technique must retain the physical features that constitute that style or technique. A property that has lost some historical materials or details can be considered if it retains the majority of the features that illustrate its style in terms of the massing, spatial relationships, proportion, pattern of windows and doors, texture of materials, and ornamentation. A property should not be considered if it retains some basic features conveying massing, but has lost the majority of the features that once characterized its style. Normally changes to a structure that are reversible will not affect integrity because they will be less than significant.

Properties being considered for the first five criteria above must not only retain the essential physical features, but the features must be visible enough to convey their significance and historical identity. This means that even if a property is physically intact, its integrity is questionable if its significant features are concealed under modern construction. Archaeological properties are the exception to this – by nature they may not require visible features to convey their significance.

Unless a resource is determined to be “not significant” based on the above criteria, it will be considered a significant resource. If it is agreed to forego significance testing on cultural sites, the

sites will be treated as significant resources and must be preserved through project design. In addition, a treatment plan must be prepared that will include preservation of cultural resources.

### **3.0. ANALYSIS OF PROJECT EFFECTS**

The investigations conducted included research of the known prehistoric and historic information for the area, a field survey, shovel test pit and test unit excavations, analysis of the recovered archaeological materials, and preparation of this report documenting the findings.

#### **3.1 Methods**

The results of the record searches and historic map research indicated that prehistoric bedrock milling sites and historic occupation sites were recorded nearby. These results suggested a high likelihood that similar sites could be located on the project property.

##### **3.1.1 Survey Methods**

The project footprint and access road improvement areas (approximately 5 to 8 meters on either side of the dirt access road) were surveyed on July 11 by Heritage Resources archaeologist, Sue Wade, and Red Tail Monitoring and Research Native American Monitor, Clint Linton. The survey was facilitated by photographs and maps, provided by PlanCom, Inc., that specifically identified the project improvement areas. Surface visibility was generally good due to the recent Witch Fire passing over the property nine months ago. One previously-recorded site had been identified in the record search as close to the project site. This site was determined to be approximately 90 meters distant to the northeast. The boulder outcrops located within the project area were inspected for evidence of grinding. Although severely exfoliated, undoubtedly as a result of the recent as well as previous wildfires, three boulders adjacent on the east of the project site improvement area contain grinding features, including a mortar, basins, and slicks. The site was recorded as CA-SDI-19,061

##### **3.1.2 Test Methods**

The Native American monitor and project archaeologist agreed that a limited number of shovel test pits would be an appropriate strategy to confirm the presence or absence of subsurface deposits. Donna Beddow, County of San Diego archaeologist, was contacted by email and on July 16, she concurred with this test strategy.

Four shovel test pits were excavated by Sue Wade and Clint Linton on July 24, 2008 to determine the presence or absence of subsurface deposits. The first three shovel test pits were placed within the project footprint to determine if subsurface remains were present that would be impacted by construction of the facility. The fourth shovel test pit was placed on the downslope side of Feature 1, which contained the most pronounced milling features and was the most likely location for the

presence of subsurface remains at the site. All shovel test pits were excavated with round shovel, measured approximately 35x35 centimeters, and were excavated to a depth where light reddish-brown sandy loams turned to decomposed granite (between 30 and 38 centimeters below the surface). Soils were screened through 1/8-inch mesh. No artifacts were discovered during the excavations.

### **3.1.3 Native American Participation**

The County of San Diego conducted Tribal consultation through contacting the Native American Heritage Commission regarding a Sacred Lands Check and forwarding project notification letters to eight Kumeyaay Tribes. No letters were received back from the Tribes (Kwaitkowski, email communication, 9/19/08). Copies of the County correspondence are included in the Confidential Attachment.

Heritage Resources contacted Red Tail Monitoring and Research and requested that a Kumeyaay monitor participate in the project survey and testing and development of project recommendations. Clint Linton was present during the survey and testing, provided recommendations regarding the site, and provided a letter describing his participation and recommendations (see Confidential Attachment).

## **3.2 Results**

As a result of the surface survey and testing, only three severely exfoliated bedrock milling features and two non-diagnostic quartz shatter fragments were identified. No subsurface cultural materials were discovered through excavation of the four shovel test pits. This information is reflected in Figures 3 and 4.

The three bedrock milling features that surround the proposed cell site improvement area were documented on DPR 523 Continuation Sheets. Only one mortar, three basins, and 7 slicks remained on the features due to extensive exfoliation from the recent Witch Fire. Each was measured, drawn, and photographed. The Archaeological Resource Record Form, including the bedrock milling information, is attached to this report in the Confidential Attachment.

Surface soils are light reddish brown typical of the granite-derived soils in the area; no midden soils are present. Two pieces of quartz shatter were encountered that the Native American monitor felt could possibly be cultural because they are consistent with flaking waste produced when knapping quartz fragments. The fragments possess no diagnostic characteristics such as platform or conchoidal fracture marks that could conclusively identify these fragments as resulting from flaking activity and other quartz fragments were present naturally on the site surface.

Figure 3 contains confidential location information and is included in the Confidential Attachment.

Figure 4 contains confidential location information and is included in the Confidential Attachment.



The shovel test pit excavation identified only decomposed granite soils and no subsurface cultural deposits. Despite placing shovel test pit #4 adjacent on the downslope side of Feature 1 where it would be most likely to encounter artifacts associated with use of the grinding elements, no materials were found.

It is clear from the results of the survey and excavations, that prehistoric activities at this site were minimal. Although some resource processing was undertaken, as evidenced by the grinding features, there are no remains at the site that reflect any additional activities. Although some resource processing tasks occurred on this south-facing hilltop finger, temporary camps and habitation sites were located elsewhere. With the archaeological information present at the site, no further cultural conclusions can be made.

#### **4.0. INTERPRETATION OF RESOURCE IMPORTANCE AND IMPACT IDENTIFICATION**

##### **4.1 Resource Importance**

Site CA-SDI-19,061 consists of three bedrock milling features, only one of which contains more than ephemeral remnants of grinding slicks. There are no other identifiable cultural materials at the site. Although some resource processing was undertaken, as evidenced by the 3 grinding features, there are no remains at the site that reflect any additional activities. Although some resource processing tasks occurred on this south-facing hilltop finger, temporary camps and habitation sites were located elsewhere. The archaeological materials present at the site provide no further cultural knowledge regarding regional prehistory.

As described above in Sections 1.3 and 2.0, the archaeological tasks completed are those required by the California Environmental Quality Act (CEQA), Sections 21083.2 of the Statutes and 15064.5 of the Guidelines, by the County Resource Protection Ordinance (RPO), and the County's Guidelines for Determining Significance and Report Format and Content Requirements, Cultural Resources: Archaeological and Historical Resources.

Determination of significance for site CA-SDI-19,061 was based on criteria of the California Environmental Quality Act (CEQA), as it defines eligibility for listing in the California Register of Historical Resources, and the San Diego County Register of Historical Resources (Ordinance No. 9493; San Diego County Administrative Code Part 396.7). Under these criteria an important resource must be 1) associated with events that have made a significant contribution to the broad patterns of California or San Diego County's history and cultural heritage; 2) associated with the lives of persons important to our past including the history of San Diego County or its communities; embody the distinctive characteristics of a type, period, region (San Diego County),

or method of construction or represents the work of an important creative individual or possesses high artistic values; or has yielded, or may be likely to yield, information important in prehistory of history.

The current project assessment also includes evaluations of significance under the County of San Diego Resource Protection Ordinance (RPO). The RPO defines "Significant Prehistoric or Historic Sites" as follows:

1. Any prehistoric or historic district, site, interrelated collection of features or artifacts, building, structure, or object either:
  - (a) Formally determined eligible or listed in the National Register of Historic Places by the Keeper of the National Register; or
  - (b) To which the Historic Resource ("H" Designator) Special Area Regulations have been applied; or
2. One-of-a-kind, locally unique, or regionally unique cultural resources which contain a significant volume and range of data and materials; and
3. Any location of past or current sacred religious or ceremonial observances which is either:
  - (a) Protected under Public Law 95-341, the American Indian Religious Freedom Act or Public Resources Code Section 5097.9, such as burial(s), pictographs, petroglyphs, solstice observatory sites, sacred shrines, religious ground figures or,
  - (b) Other formally designated and recognized sites which are of ritual, ceremonial, or sacred value to any prehistoric or historic ethnic group.

The RPO does not allow non-exempt activities or uses damaging to significant prehistoric or historic lands on properties under County jurisdiction. The only exempt activity is scientific investigation authorized by the County. All discretionary projects are required to be in conformance with applicable County standards related to cultural resources, including the noted RPO criteria on prehistoric and historic sites. Non-compliance would result in a project that is inconsistent with County standards.

The minimal cultural information present at site CA-SDI-19,061 was evaluated against the above criteria and does not appear, as an individual site, to meet the criteria for importance under CEQA or RPO. However, "the County views all sites as significant and survey/testing as a means to reduce the impact to below a level of significance" (County of San Diego 10/1/2008).

## **4.2 Impact Identification**

The proposed cell site construction project does not proposed to directly impact the bedrock milling features that comprise site CA-SDI-19,061. However, as construction will be close by, indirect impacts could occur to the bedrock milling features.

The minimal archaeological information contained in the three bedrock milling features has been thoroughly documented through measurement, graphic and photographic reproduction, and mapping in the attached archaeological DPR 523 Resource Record Form and in this report. In accordance with County policy, as a result of this thorough documentation, the impacts have been reduced to below a level of significance. The County Guidelines for Determining Impact Significance are listed above in Section 2.0. Related to Guideline 1, the project will incur no substantial adverse change in the significance of site CA-SDI-19,061 in a manner not consistent with the Secretary of the Interior Standards, as the impact has been reduced below a level of significance through documentation. Related to Guideline 2, the project will incur no substantial adverse change in the significance of site CA-SDI-19,061 due to the destruction of an important archaeological site that contains or has the potential to contain information important to history or prehistory, as the impact has been reduced below a level of significance through documentation. Related to Guideline 3, the project has no potential to disturb human remains as no subsurface remains were identified during testing nor was concern for remains expressed during the Native American consultation. Related to Guideline 4, the project proposes no activities or uses damaging to significant cultural resources as defined by the Resource Protection Ordinance, as impacts have been reduced below a level of significance through documentation.

## **5.0. MANAGEMENT CONSIDERATIONS**

### **5.1 No Significant Adverse Effects**

Archaeological survey, documentation of bedrock milling features, and test excavations were conducted at site CA-SDI-19,061, where the proposed Sutherland Drive Wireless Telecommunications project is proposed to be developed. As a result of the cultural resource survey, shovel test pit excavations, and resource record form documentation, no cultural materials or deposits, in addition to the three bedrock milling features, were identified. In accordance with County policy, site CA-SDI-19.061 is considered significant; however, as described above in Section 4.1 and 4.2, and also in accordance with County policy, thorough documentation has reduced the impact below a level of significance. Therefore, development of the proposed project will incur no significant adverse effects on archaeological site CA-SDI-19,061.

The bedrock milling features are not proposed to be directly impacted as a result of project development. The Native American monitor indicated in his report, that an archaeological and Native American monitor should be present during ground disturbing activities to ensure that the bedrock milling features are not disturbed. Because the significance of archaeological impacts have been reduced below a level of significance by the site documentation, it does not appear necessary that an archaeological monitor be present. Because the Native American monitor has requested that construction be monitored and that efforts be made to preserve the bedrock milling features, arrangements should be made to have a Native American monitor attend the preconstruction meeting and to be present on site as requested.

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## 5.0. LIST OF PREPARERS AND PERSONS AND ORGANIZATIONS CONTACTED

Sue A. Wade	Heritage Resources	Principal Archaeologist
Clint Linton	Red Tail Monitoring and Research	Native American Consultant and Monitor
South Coastal Information Center		Record Searches
San Diego Museum of Man		Record Searches
Donna Beddow	County of San Diego,	Archaeological Review
Heather Kwiatkowski	Department of Planning and Land Use	

**Confidential Attachment**  
**(provided under separate cover)**

**Record search cover sheets and site location maps**

**Archaeological site location (Figure 3)**

**Archaeological site location in relation to project (Figure 4)**

**Archaeological resource record form (CA-SDI-19,061)**

**County of San Diego record of Native American consultation**

**Native American monitor memorandum**